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"Let us go on unto Perfection."

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RECOMPENSE.

Brave little woman—trudging along,
Patiently, day after day—
Weaving a garment of shining light,
Out of the clouds of gray;
Bearing the burdens and vexing cares,
Like one of the saints of old—
Making the best of a dull, hard life,
With its miseries all untold!
Long have I watched her with wondering eyes,
Faithful,—and sweet,—and strong,—
Doing the work the Master sends,
Making of sorrow—songs;
Questioning never the wisdom that asks
Self-abnegation complete,
Willingly treading the pathway of thorns,
That leads to the Master's feet!
I see not the gray cotton gown,
That is faded, and worn, and old—
But the shining gleam of a raiment white,
That glistens in every fold.
I see not the brow that is worn and lined,
From the anxious, toiling years—
But the hallow Divine, that glorifies,
Giving beauty—for ashes and tears!
Somewhere is waiting a fair, dear day—
Meet for such infinite grace:—
Somewhere—oh somewhere—fruition shall be,
When the angel shall find her place—
Close to the Father, and hear Him say,
As He tenderly bids her come,
Out of the valley of darkness and toil,
My child, thou art welcome Home!"

"We Shall Reap if We Faint Not." Gal. 6, 9.

BY D. C. MOOMAW.

The prophets are busy all around in Conservative circles, foretelling the collapse of the Brethren church. They are prophesying without a divine commission, it seems to me, and the Bible does not hold out very flattering rewards to such people. It also appears that they prophesy according to their wishes, and that emphasizes the opinion that God has not sent them. They remind me of certain persons to whom Jeremiah refers in his book, 5: 31. Turn to it and read what he says about them. What a remarkable likeness! What a striking fulfillment we have! How history repeats itself! Let us see how they perform their office.

We go into their neighborhoods, and hold our meetings, and convert their children and they do all they can do prevent them joining us, and they emphasize their objection in every conceivable way, and they do not stand on the order of doing it, and the ninth commandment interposes no barrier to the performance, and a great deal more of the same kind and degree.

Of course, this does not apply to all the Conservative brethren. There are very many of magnanimous, catholic spirit, apostolical, and loving, who wish and pray for our success. These have our profoundest thanks. They know that the active existence of our organization is all that saves many of the most evangelical congregations of the German Baptists from the terror of the wrecking committees. Were the Brethren church to dissolve to-day, in a few years havoc and ruin would lay in the wake of Annual Meeting committees, who would revel in a harvest of slaughter of innocent Tunkers. They know that our organization has inaugurated a broad and elevated policy, that it has been copied by their leaders to a certain extent, to their great advantage and improvement.

But returning to the original proposition: *Shall We fail?* Let us see what lesson history teaches. The original Tunker organization crystallized in 1708, with eight members. We have no data as to their movements or success until the year 1778, just seventy years after. They did not have a church paper until the year 1853, just 145 years after the organization. It is fair to conclude from all the information we have relative to their progress up to that time that not more than one tenth of their congregations had meeting houses. I remember when there were not more than two meeting houses in the first district of Virginia. That was forty-five years ago. I think that in most of the congregations of the United States, there are few in which there are not members, still living, who remember when their first house of worship was erected.

They made but feeble efforts to extend their doctrines beyond the range of a day's ride on horseback and return, from their homes. If we would estimate their ministerial force at the end of the first century of their existence we could not make it over one hundred and most of them would not preach oftener than once a month.

They did not have a college until the year 1871 when "Bourbon" of Indiana appeared on the educational horizon, as it were, "as large as a man's hand," and the whole church shook like the leaf of the Aspen in its fright.

Now compare our church with the foregoing. We have before the first decade closes, a compact organization of several thousands spiritual minded, healthy, loving brethren and sisters, fed on the sincere milk of the Word and the bread and water of life, on the average of about once a week, by hundreds of God-fearing, consecrated preachers. We have meeting houses, either in whole or in part, in nearly every congregation. We have a weekly church paper, well patronized by a corps of contributors that will compare favorably, both as to literary and spiritual qualities with any church paper in America. Some faint hearted friends fear the EVANGELIST will collapse. If it did (but it won't) another would spring from its ashes, Phoenix like, in less than a fortnight. We have a college well equipped as to its management and faculty, though weak financially. Its destruction is threatened, but should that fate overtake it, in less than half a decade, each state where the Brethren have a strong following would have its *Normal*, like Dallville in the first district of Va., and Huntingdon, and Mt. Morris of ten years ago.

A leading factor in the aggregation of favorable environments is our *Gospel Alone* platform. No people can fail whose devotion to the *unadulterated* word of God is as well attested as ours. It has stood the storms of twenty centuries, and it is bound to succeed because, God is at the back and bottom and all around it.

We are to-day exercising more influence over many of the congregations of the German Baptists than their own Annual Meeting and its book of minutes. Should they be so fortunate as to lose that book their whole system of church polity would go to pieces in a decade. Their existence depends on the preservation of that book and that book is doomed to destruction for it antagonizes the Bible. When I speak of "their existence" I mean in their present form.

We have a sublime mission to perform, and our God, whose book is recommended as *absolutely all-sufficient* for all the needs of our bodies and souls, will stand by us as he did by his servants of old.

Scores of godly men and women are annually expelled from the German Baptist church without gospel warrant, and hundreds are kept from its fold because they *can not* accept the book of minutes as equal in authority to the gospel. All these are chrystalizing under the banner of the *gospel alone*, and, while reverence of God's Word remains in the hearts of men and women, the Brethren church will stand.

But it is useless to disguise the stern fact that much labor, sacrifice and suffering is in store for us all. Our preachers *must* be soldiers indeed, and *must* "endure hardships." If we accept a pastorate we *must* fill up the intervening time in extra revival work at all places within reach. If possible, every capable preacher should hold at least one series of meetings each month of a fortnight's duration in contiguous territory. And as brother Holsinger so appropriately advises in the last EVANGELIST, the question of "pay" should be entirely secondary, so far as the wants of wife and "wee ones" will permit. *Sacrifice is the condition of success in church work.*

Again, each and every brother and sister should register a vow in heaven *now*, that with God's help, they will *try and be instrumental in bringing one soul to Christ this year*. Dear brother, sister, stop reading just long enough to close your eyes and send a pledge to heaven and say, *God being my helper, I will try*. Oh what grace, what love, what spiritual power would come to the church if all would consecrate themselves to the work in that way! I heard a devout sister say recently, that she "would do without a new dress rather than that the congregation where she lived should not have a revival meeting. Let that spirit prevail, and there would be no more faint-hearted members among us. *"We shall reap if we faint not."* We shall not reap if we faint.

We would conclude from St. Paul's exhortation that the Galatian Christians encountered the same kind and degree of opposition that the Brethren do. Doubtless they often heard the taunts of their enemies because of their weakness numeric-

ally and because of their obscurity and lowliness, socially. "Oh yes," these scoffers would say, "you Christians are nobodies, only a few of you, and you will soon come to naught. You have nobody but trash among you; you are not respectable." (Mosheim says that the early Christians were composed mainly of the poor: mechanics, laborers and servants.)

History is always repeating itself and we should not be so simple as to suppose that it will make an exception in our favor. Satan will employ every weapon known to his infernal armory, to discourage us, to embarrass us, and to destroy our influence, and it is pitiful to see men without the fear of God, making themselves his willowy tools and spitting slander from their mouths as a cat spits his spite and rage. Christ and the apostles and prophets and saints of all ages have suffered as we do. Calumny, ostracism, and misrepresentation are employed with a malignancy well-pleasing to the great master of ceremonies.

But it is the storm, not the calm that makes the skillful sailor. Trees that breast the tornado strike their roots deeper in the soil. I feel encouraged rather than otherwise because of such experiences. I know an ex-elder of the Tunker church who was expelled because he could not and would not make a false confession. His enemies then put out the report that ten years before he was detected stealing money, and that he should have been expelled then. Oh the long suffering of those patient saints all those weary years!

Brethren, we have a heaven-ordained mission to perform and God will give us grace to do it. The German Baptist leaders are emphasizing the old order traditions with a unanimity that betokens thorough concert of purpose. Elder D. E. Price of Mt. Morris authoritatively affirms that the "uniformity of clothes and hair are tests of official position." Elder D. Hays, at Bridgewater, Va., affirms with the warrant of the highest authority, that "the *gospel alone* doctrine is dangerous in the extreme."

A conservative elder wrote a *Declaration of revolutionary declaration for publication in the Messenger*, but the managers of that paper returned the manuscript with the astounding remark that Elder Hays voiced the position of the German Baptist church. Another representative elder of patriarchal age and rank, publically declared that unless German Baptist preachers wore the uniform of the church, as regulated by Annual Meeting, they would have no influence. All these portentous utterances have only one meaning and that is: *Old-orderism and tradition shall dominate German Baptist government and doctrine.* It means that thousands of God fearing, spiritually minded, intelligent men and women, now within their fold, will seek a spiritual association where devotion to God and his word, and holiness of life, and purity of character is the test of official qualification, and full fellowship among the saints. It means that these men and women will gravitate to the Brethren church, by that immutable law of affinity which binds all kindred elements together.

In is our mission, as clearly foreshadowed as our Lord can do it, to perfect our organization, to eliminate all the elements of weakness incident to all human associations, and to crystallize the acquisitions that are flowing into our fold with accelerated rapidity, so as to provide fully for their spiritual necessities and give them what all the Lord's children want: a congenial, peaceful church home, where the highest soul culture is attainable. The acme of perfection in the German Baptist organization, confessedly, is reached in the *regulation uniform*.

An enlightened young German Baptist minister writes: "I am watching the Progressives closely. Our young people are becoming enlightened and will not yield to tradition, against reason, the Bible and common sense. I am disgusted with Romanistic regulations and mandatory decisions, made by ignorant men." The air is full of such expressions, and they show in what direction the swelling tide is flowing. The awakened intellect, judgment and conscience of many in the old brotherhood will never bow the suppliant knee to such Romanistic puerilities. Let us all arise in the might of that ancient faith in the word of God, which made men and women equal to the angels of God, and go forth as an army with banners, and a great victory awaits us. *"We shall reap if we faint not."*